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No. 9

The Masonic Craftsman

*Published Monthly at Boston,
Massachusetts, in the Interest
of Freemasonry*

In This Issue: "The Modern Pharos," by Melvin M. Johnson

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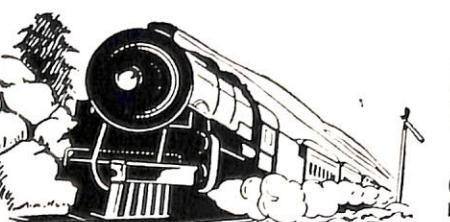
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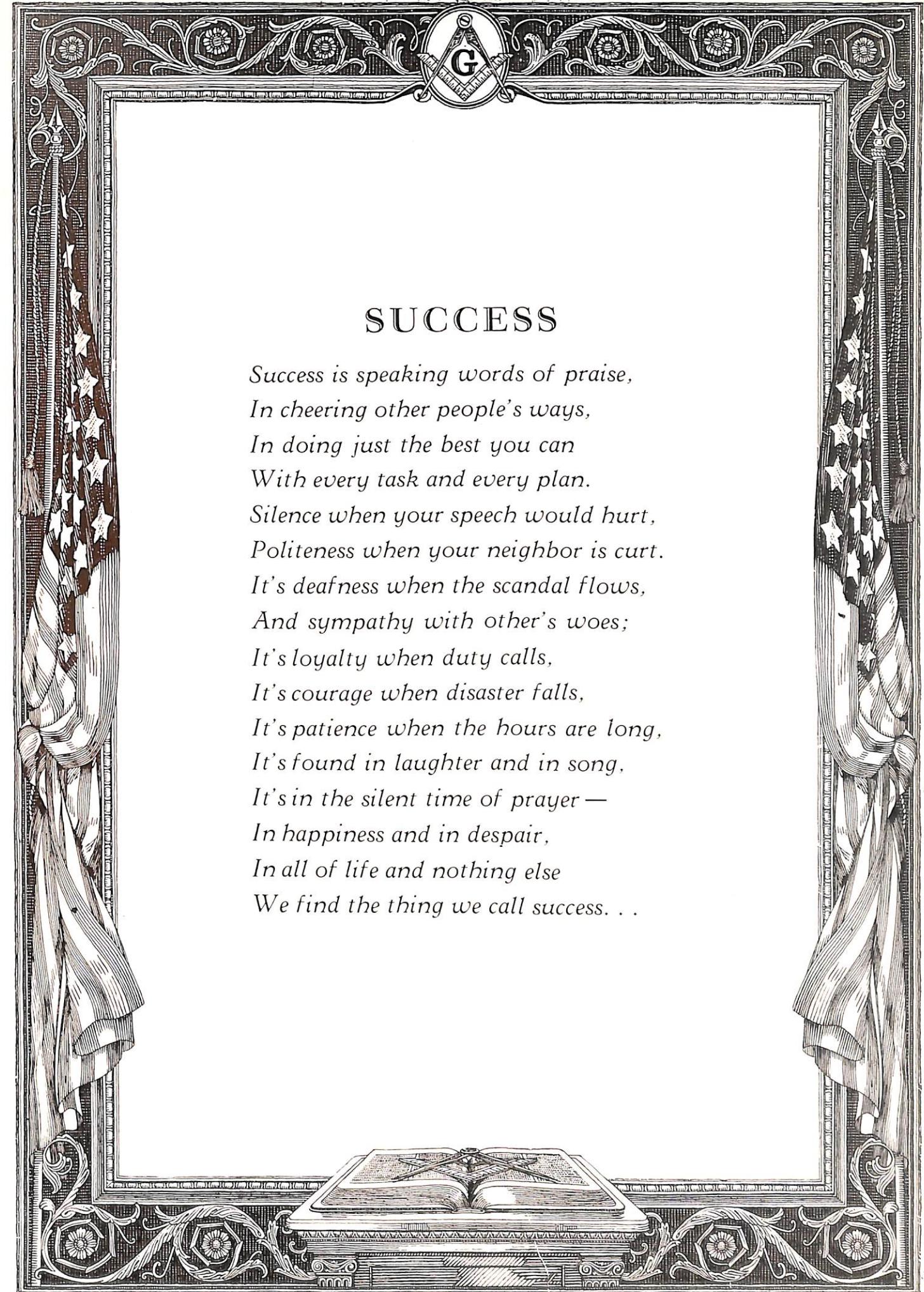
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SUCCESS

Success is speaking words of praise,
In cheering other people's ways,
In doing just the best you can
With every task and every plan.
Silence when your speech would hurt,
Politeness when your neighbor is curt.
It's deafness when the scandal flows,
And sympathy with other's woes;
It's loyalty when duty calls,
It's courage when disaster falls,
It's patience when the hours are long,
It's found in laughter and in song.
It's in the silent time of prayer—
In happiness and in despair,
In all of life and nothing else
We find the thing we call success. . .



**NEW ENGLAND
MASONIC CRAFTSMAN**
PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS
ALFRED HAMPDEN MOORHOUSE, *Editor*
MEMBER MASONIC PRESS ASSOCIATION

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DISILLUSION Present trying times and the causes therefor form the subject of endless debate here, there, and everywhere. Adversity has struck at the roots of many a pet theory and practise. Lifetime habits have been changed. People accustomed to affluence are today poor. The great middle and producing classes are tightening their belts and with comparative courage, according to their several natures, trying to make the best of it, always with the thought: how long? The poor, whom Abe Lincoln said "the Lord must surely love, for He made so many of them," are deriving a certain amount of sardonic satisfaction in the shattering of spendthrift habits of extravagance of the former rich and their consequent state of humility or bewilderment.

It is a chastening time.

Many illusions which have gone the way of the flesh and the devil, will leave behind a feeling of wonder: that their obvious unsoundness ever allowed their existence. Out of the welter of present economic chaos will arise new plans, revolutionary in character, perhaps, but based on the exigencies of the period, and dictated by dire necessity.

Exploded fallacies are having a hard time of it just now; and some of these concern the present age of youth.

It has been customary for the younger generation to refer to their seniors as "old fashioned", to scoff at conservatism, and with scant courtesy, or even bad manners, to seek to belittle men who have built up, often painfully and with self-denial, the present social and business structure.

This has been characteristic of youth. But even youth today is beginning to *think*. Watching as it necessarily must, the drying-up of the sources of revenue whereby their own careless and superficial habits of indulgence have been made possible, it must, if it would retain some measure of the abounding prosperity of the past, itself seek sources of income, and in the search therefor many changes of perspective will result. In fact, bitter experience will be its lot and perhaps alter the ego toward life so evident in recent days.

The youth of today are tomorrow's leaders. The duty of their elders is to give them their chance. The hard (?) lessons of school and college must give way to still harsher contacts with life in a peculiarly complex social and economic system. Present-day disillusionment may be not entirely a bad thing if it adds to the quality of coming generations a modicum of that tenacity or steadfastness in hard times which some of their forbears have been obliged to cultivate in their work of "carrying on".

LANDMARK Freemasonry is based primarily on certain Ancient Landmarks. These are, in large measure and next to the Great Light upon which most of them are based, an integral art of the rule and guide of our faith; they are matters of the spiritual rather than of the material—hence, and by reason of their fundamental squaring with Truth, are imperishable elements in the fabric of the great fraternity.

At sundry times in the history of the Craft, our ancient operative brethren erected physical edifices, the beauty and strength of which are today a marvel to the multitude.

The wisdom displayed in their planning is mighty testimony to the genius of operative Freemasonry. They symbolize in part to the speculative the merit of men who overcame great obstacles to attain perfection in architecture and came closer to that ideal than any other similar accomplishments in history.

In London, England, from whence the Craft in this country derives its origin, is being erected a magnificent Masonic Memorial which, when completed, will be an object of pride to its sponsors and to generations yet unborn.

At Shooters Hill, near the capital city of this country, there was dedicated on May 12 last a memorial to the first president of the United States. It is safe to say that when all other buildings in this country have been returned to dust, the Washington Masonic Memorial will still stand. Built of imperishable granite in the most substantial manner, it is probably the most impervious to time and the elements of any building in this country.

Like a great beacon visible for many miles, and a tower of strength, it will serve to symbolize to American Freemasonry the solid character of its Craftsmanship as well as the inherent soundness of Masonic principles.

To the representatives of the people who may daily see this symbol from the halls of Congress it will likewise serve as a reminder that the founders of this nation, led by the great Washington, were Freemasons, men "of good report and well recommended," who when the emergency arose, did not tolerate any meddling with the liberties of life and conscience, but stood impregnably for Truth, Light and Justice.

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post-office at Boston, Mass., under the Act of Congress of March 3, 1879.

Alfred H. Moorhouse, Editor and Publisher.

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May, 1932

MASONIC CRAFTSMAN

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Function and Mission of the Masonic Press

A Monthly Symposium

*The Editors*ALFRED H. MOORHOUSE
BOSTONJOSEPH A. MORCOMBE
SAN FRANCISCOWILLIAM C. RAPP
CHICAGOJAMES A. FETTERLY
MILWAUKEE**CRAFT JOURNALISM — A WORTHY WORK**

By ALFRED H. MOORHOUSE
Editor Masonic Craftsman, Boston

THREE has been criticism galore of the Masonic press. These criticisms, however, have been largely made by individuals who, either inflated with the sense of their own very great superiority or a super-confidence in their ability to settle single-handed all questions Masonic, have quite missed the point or principal purpose of Craft journalism.

We could quote instances of attempts made to suppress this or that story, or to fulsomely eulogize this or that individual, and so on *ad lib.* Some of these attempts have been childishly naive, others have had a threatening tinge to them, while still others have been made with the common and quite human desire to get into print somehow or anyhow. The editor who reads these lines will readily appreciate the correctness of this diagnosis, and get a smile in the recollection of his experiences in the editorial chair.

It is a common trait for a man to refuse to be interviewed, but let the interviewer get away without the information he needs, well, that's quite another matter!

The prime purpose of Craft journalism is to give to the membership accurate information pertaining to the fraternity: past, present and future. In this purpose it deserves support, though seldom does it receive that support in the proportion to which it is entitled.

Some of the responsibility for the situation rests with the publications themselves, for it must be admitted there are few that are really worth while. And these are judged largely by comparison with the great mass of other competing media in the field of the profane.

None the less the editor of a Masonic magazine can truthfully claim to be conferring a real benefit to the Craft, when he sets before it, in interesting fashion, the doings of its membership in all parts of the world.

The educational feature of Craft journalism is very much worth while. Many men isolated from their brethren by circumstances of time and place would be quite bereft of any knowledge of things Masonic were it not for the fact that, periodically, there comes to them the printed word, recording contemporary matters, as well as bringing to the light historic matters of great interest.

The subject of Craft journalism, which term is preferred by this writer to that of "Masonic press", is altogether too large to be encompassed in a few brief paragraphs. Some day, perhaps, a writer with gifted

pen will give to it the tribute it deserves, paying his respects to what is, in the main, a distinguished group of self-sacrificing brethren, who, with scant reward but steady zeal, have carried the torch through dark days, always with the thought that their efforts were for the good of their fellows and in the continued search for Light—which in the final analysis is the whole purpose of Freemasonry.

SUBJECT HAS GENERAL IMPORTANCE

By Jos. E. MORCOMBE
Editor Masonic World, San Francisco

OUR subject for the month, "Function and Mission of the Masonic Press," has an importance for others than those engaged in editing and publishing the publications that are of and for the

Craft. There is among the brethren a general misconception of purpose; an even more general indifference as to the work and worth of fraternal publications. Too often the magazine or paper is considered as a mere hanger-on, a parasite on the body of Masonry. At the best it is held as a poor relation, to be pushed into the background or fed on the left-overs as a sort of disagreeable

family obligation. The subscription is given grudgingly, as to one who asks humbly for charity.

It is time that the true function and mission of the Craft press should be stated fairly, but emphatically. The former Grand Master of British Columbia, who gathered into one condemnation all Masonic periodicals, as being without real interest, business ability or literary value, represented no more than the "invincible ignorance" that has frequent showings outside of theological discussions. It is well to discriminate, to divide into good, bad and indifferent. There are so-called Masonic papers that spoil good white paper with printed drivel, and are without interest or influence. But even these serve as foils, against which to bring out more clearly the excellencies of Craft journalism.

It is safe to say that no other group of men are bringing so much in time, energy and talent to service of the institution as do those responsible for conduct of its worth-while publications.

The Masonic periodical, properly functioning, will provide a record of fraternal activities within the territory it serves. This has purpose beyond passingly noting the names and describing the events in lodge or other bodies. Masonry can be judged only by the tone and manner of its everyday labors. The informal and observant reader will know whether the work being



done is of present benefit and tending to a future progress within the fraternity. Such matters, properly handled, kindle a personal interest, and lead on to a consideration of other and more important things.

The Masonic press, to tell the real truth, supplies leadership; its insistent urging is toward the path of progress. Officialdom, swamped with technicalities and the demands of routine, can rarely escape into the higher region of ideas; is for the most part engaged in maintaining the status quo. The editorial writer, worthy of the name, is not so bound. He is free to range the whole field, to discern tendencies that may be injurious, to warn against follies, to suggest betterments, and to constantly urge the brethren to real and resultful labors.

In these difficult times a strongly-supported and courageously edited press is needed, as never before. It must have faith in its mission to truly champion the Craft. Only through the printed word and with reiterated presentation can the too common indifference be turned to attention and determination. Brethren should demand that those who claim to represent Masonry shall be in all things worthy and informed, with ability to express thought, and not afraid to maintain the right, against whatever opposition. With such function and mission recognized, the Masonic press will prove its value beyond any questioning.

TO FURNISH INFORMATION By WM. C. RAPP

Editor Masonic Chronicler, Chicago

TWO centuries ago there was no Masonic press, and as Freemasonry developed and flourished without its benefit it may be venturesome to assert that it is now essential to the welfare of the institution.

However, had a Masonic press, or its equivalent, existed in the days of the distant past, the history of Freemasonry would not be in its present nebulous state.

The mission of the Masonic press is to be of service and benefit to the Craft; its function is to fulfill that mission to the best of its ability. Being a voluntary and unauthorized activity on the part of those engaged in it—with the exception of official publications—the method of procedure lies entirely with the individual. It is unfortunate that the most worth-while publications have not always been the most prosperous.

The primary function of the Masonic press is to furnish information to its readers. Let us see what we usually find in Masonic publications. The field may be roughly classified as the editorial, the educational, the inspirational and the news departments.

On the editorial page will be found the expression of the personal opinions of the editors. The educational department embraces dissertations on jurisprudence, history, symbolism and research work—with all the ramifications into which these interesting and important topics may lead. The inspirational finds expression in glorification of the craft, repetition of eternal



TO BRING LIGHT TO BRETHREN By J. A. FETTERLY

Editor Masonic Tidings, Milwaukee

OF special interest to an editor of a Masonic publication is the subject selected by our San Francisco confrere for discussion this month—“The Mission and Functions of the Masonic Press.”

It is a question that has been given serious thought by every editor of such a publication since the hand-bills of King Solomon advertising the murder of Hiram Abiff were broadcast through the land of Goth.

The question is particularly applicable and pertinent when perusing some publications of an alleged Masonic character and find them filled with theatrical reviews,

while others devote their columns to learned articles on the evils of our present monetary system, and still others fuss, fume and fret over weaknesses of human nature that were prominent in the beginning, are still prominent, and in all human probability will

verities, admonitions as to moral conduct and the preaching of plain and fancy sermons. The news department has to do with the recital of the activities of lodges and grand lodges, as well as the detailing of the inconsequential personal and social affairs of members of the Craft.

Every Masonic publication has a more or less distinct leaning toward one or the other of these classifications, although a little of everything is the general rule. The proportion of each is dictated in the first instance by the ability and inclination of the editors, and in the last instance by the responses obtained from the “indispensable subscribers.”

While the Masonic publisher enjoys a free field, he is held to strict accountability by officialdom—and properly so—and must be cautious that he does not transgress the ethics and traditions of the institution. The Masonic press does not presume to speak with authority for the institution of Masonry, and constantly reiterates its disclaimer of any official status. Nevertheless, a heavy responsibility rests upon it, in that the outside world interprets the fact that a publication is tolerated as somewhat of an official indorsement, and many individual Masons unconsciously harbor the same delusion.

There are many things that Masonic publications should not attempt to do. Certainly it is not a proper function to attempt to use its influence in grand lodge or lodge politics, or in any manner to interfere in the internal affairs of any of the related organizations. It should not, however, be debarred from discussing questions of general doctrine or policy, and offering such suggestions and recommendations as may be deemed best for the fraternity.

Although foreign to the subject, it may be mentioned that under present economic conditions the chief function of the Masonic press is to find ways and means to function at all.



remain prominent until time shall be no more. Then why all the bother!

After all's said and done, my brothers of the pen and of the craft, is not the mission of a Masonic publication to bring Light to our less-informed brethren, our function somewhat akin to that of a light-house?

According to our conception of a Masonic publication, it is not an illustrated weekly, a tabloid nor an organ for propaganda of any kind.

It should be educational without being tiresome; interesting without being sensational; forceful without being bitter, and dignified without being comical. Above all, it should indicate rather than point, be earnest without being boresome, be conservative without becoming fly-specked, and its management should appreciate that the laws of business and common sense should rule even in the publication of a fraternal publication.

We believe the average reader of a Masonic paper or magazine, when he sits down to read it, expects to find therein something to excite his interest, arouse his curiosity, and to add to the sum of his Masonic knowledge. Research articles on Masonic subjects (not too long and not too deep) will do the one, out-of-the-ordinary Masonic news items will do the other and together, they will accomplish the third object. Therefore,

articles falling within those classifications are clearly indicated as proper and desirable.

Editorial expression is another important phase of the work—but it should not be *too* important. In other words, do not permit the department for editorial expression to completely dominate and overshadow. Our readers are glad to know our personal opinions, but, as in choirs, solos are best when they are limited in number and in length. Duets, quartets and the complete ensemble add to the attractiveness of the entertainment.

Last, but by no means least, a Masonic publication should work with the chosen official leaders of the Craft, *so far as possible*. Sometimes duty to one's conscience and to one's conviction of right makes such co-operative action impossible, in which case, of course, there should be decisive though forceful—and always friendly—argument. All men cannot see eye to eye, though both be actuated by earnest and conscientious motives. There the publication may properly serve as a medium through which all phases of the subject may be discussed to the profit of all parties.

As this writer conceives the function and mission of the Masonic press then, such publications should operate as an instrument for Masonic education, as a clearing house for Masonic information and as both prop and stay for official Masonry and for the Craft.

Heritage of Freemasonry and Its Implications

The following is part of an address of Leslie E. Learned, grand orator of the Grand Lodge of California, delivered at the eighty-second annual communication of that body at San Francisco.

“Masonry paints a picture. On its canvas move vast numbers of men. Leaders of great movement are there. Founders of nations loom high in the great throng, Godfrey de Bouillon, the Crusader; Jacques de Molay, the Templar; Washington, the first figure of our beginning history as a nation, are a trinity of fame among many others. Our institution summons every master Mason to this high privilege of partnership with these great men. They, too, drank deep of the fountains of wisdom in our unchanging ceremonial.

They, also, interpreted the mystic symbolism of the Rite. And they knew the august inspiration of words which have meaning so profound that secrecy must wrap its concealing folds about the mystery which runs on in the hearts of men like the underground rivers of California.

“Listen to these words of James Russell Lowell, descriptive of Washington, whose fame, in spite of cheap and superficial critics, stands secure:

*Soldier and statesman, rarest unison;
High-poised example of great duties done.
Dumb for himself, unless it were to God,
But for his barefoot soldiers eloquent,
Tramping the snow to coral where they trod,
Modest, yet firm as Nature's self; unblamed*

*Save by the men his nobler temper shamed;
Never seduced through show of present good.
Rigid, but with himself first, grasping still
In swerveless poise the wave-beat helm of will;
Not honored then or now because he woed
The popular voice.*

*Broad-minded, higher-souled, there is but one
Who was all this and ours, and all men's—Washington!*

“It is logical, from this great delineator of the character of a foremost American Freemason, to pass to a brief consideration of the scope and meaning of our institution in this country where the majority of us had our birth.

“Have you ever studied our own inviolable and unchanging obligations as Master Masons, in relation to the principles which underlie our Constitution? Have you, as American citizens, ever sought to connect the two roles which you play in public, that of a free voter, and that of a Free and Accepted Mason? Or have you rested complacently in your election to some lodge in the Craft and wholly or partially treated your duties as a citizen with scant respect? . . .

“Corruption stalks openly abroad in our cities at the expense of honest merchants and innocent babies' lives. There is no great city which can hold its head erect as a guarantor of the inalienable rights of a man to run his business as he pleases without tribute. Such a condition is not freedom. It is slavery of the deepest dye and it should bring the blush of shame to the cheek of every Mason, that such conditions are per-

mitted to continue. Imagine, my brothers, a secret organization within the grand lodge, which permitted no man to occupy the position of worshipful master without an enforced tribute to this cabal of hidden Masonic robbers and thieves! Why! The thought is absurd. Masonry would not last a decade under such conditions. What sane man, of his own free will and accord, would become a member of such a corrupt order?

"Why, then, do we find it in our political life?

The Modern Pharos

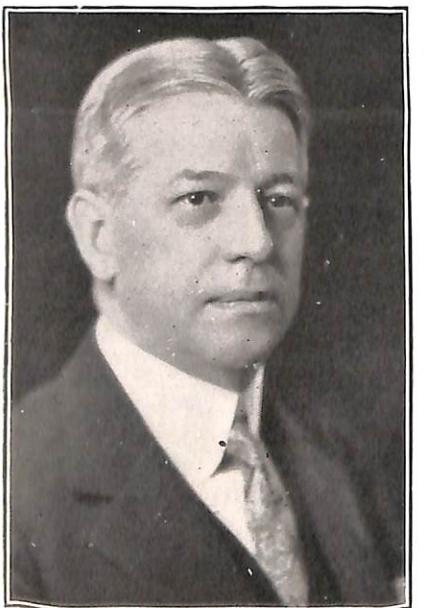
By MELVIN M. JOHNSON, Past Grand Master of the Grand Lodge of Massachusetts
An Address Delivered at the Dedication Ceremonies of the George Washington Masonic National Memorial, at Alexandria, Virginia

"**A**ND God said, let there be light; and there was light."

One of the most exalted desires of man is for light—physical light to guide the body, intellectual light to guide the mind, spiritual light to guide the soul.

A famous symbol of light was erected more than two thousand years ago in Egypt—the Pharos of Alexandria, one of the seven wonders of the ancient world, a magnificent stepped-up ziggurat tower bearing a constant blaze upon its summit to guide mariners on a safe course to a secure haven. That celebrated lighthouse furnished the inspiration for the design of the Pharos of an Alexandria in the new world which towers before you.

This Pharos, sufficiently completed to become utilitarian, is to-day consecrated to the memory of Washington. It has an even greater value. It is a shrine, a Mecca, for the Freemasons of the world. It is a symbol to all humanity of the ideals and purposes of Freemasonry. Millions of feet will tread its halls. Myriads of eyes



MELVIN M. JOHNSON

will gaze upon its majestic beauty. Through daylight hours it will carry its message to vast multitudes. As the beacon light upon its summit will send out its rays to all the compass in the hours of night, so does Freemasonry diffuse light, that it may penetrate more and more, further and further, into the tenebrous recesses of human life. In the midst of iconoclasm and of change, which, wisely controlled, are essential to progress, but which, unrestrained, are certain to bring destruction and chaos, this monument will for ages to come typify those landmarks of religion, of morality, of character and of fraternity which must persist if civilization is not again to be plunged into the abyss of dark ages. Before you stands a tangible symbol of intangible ideals. It may crumble with the lapse of time and the ruthless hand of ignorance, but the ideals

Because millions of Masonic brethren throughout our land are indifferent and apathetic, or, worst of all, absentees of the polls.

"I realize that Masonry, as such, must never organize for political results. There must never be in any nation, a Masonic political party. That, too, is written large in the tenets of our Freemasonry. But that is not to say that we must carry our Masonry in our hearts and our citizenship in the tough soles of our feet."

The Modern Pharos

which it proclaims must endure till time shall be no more.

In ancient days, Freemasonry was concerned primarily with building structures made with hands, incidentally inculcating a moral philosophy. For the last two centuries, its mission has been to build character, the sum of the active moral forces motivating an individual's career. Hence, after leaders of our fraternity in 1910 had organized for the purpose of erecting a safe depository for the priceless relics of our Worshipful Brother Washington, owned by Alexandria-Washington Lodge No. 22, there came to the Craft of our country a mighty vision and inspiration. Here was the opportunity to construct the most superb memorial ever to be dedicated to the memory of a single mortal man, the most conspicuous Freemason of all history, whose character makes him an ideal exemplar of our fraternity's professions and aims. Here also was the opportunity to symbolize those fundamental principles, so essential to this mystic Craft that, without them, Freemasonry would cease to be; principles which became so predominantly the guide of the life of the Master Builder of the United States of America that he wrought them into its framework, thereby building it of stuff robust and, we believe, imperishable.

This solemn ceremony of dedication is a proclamation to the world that millions of American Freemasons are determined to preserve in our civic structure those primary postulates basic in Masonry, basic in Washington's life, which are and must remain basic in our government and in the lives of its citizens, if our nation, indeed, our civilization, is to endure.

Few historians, few even of our brethren, realize the potent influence of Freemasonry in the creation of this nation, in the laying of its foundation and in the welding together of its structure. A hostile pen writes truly that the Masonic fraternity was "the most important inter-colonial network." Certain and demonstrable as these things are, yet now is not the occasion for their proof. That would require an elaboration of the structure, philosophy and history of our fraternity, as well as a critical study of the lives of such Freemasons as:

Benjamin Franklin, diplomat and sound advisor;
Mordecai Gist, life-time soldier;
Alexander Hamilton, organizer of the business world of the new nation;
John Hancock, President of the Continental Congress;
The Marquis de Lafayette, friend and counsellor, as well as warrior;
Robert R. Livingston, great Chancellor;
John Marshall, who found the Constitution of the United



MELVIN M. JOHNSON

will gaze upon its majestic beauty. Through daylight hours it will carry its message to vast multitudes. As the beacon light upon its summit will send out its rays to all the compass in the hours of night, so does Freemasonry diffuse light, that it may penetrate more and more, further and further, into the tenebrous recesses of human life. In the midst of iconoclasm and of change, which, wisely controlled, are essential to progress, but which, unrestrained, are certain to bring destruction and chaos, this monument will for ages to come typify those landmarks of religion, of morality, of character and of fraternity which must persist if civilization is not again to be plunged into the abyss of dark ages. Before you stands a tangible symbol of intangible ideals. It may crumble with the lapse of time and the ruthless hand of ignorance, but the ideals

States little more than words on paper and made of it a virile instrument;

James Otis, at whose argument on the Writs of Assistance, "the child, Independence, was born";

Israel Putnam, organizer in war and peace;

Peyton and Edmund Randolph, flashing swords of the South and leaders of men;

Paul Revere, dramatic patriot and herald;

John Sullivan, power in both military and civil life;

Joseph Warren, whose martyrdom welded the Colonies; And many others. To-day we must confine ourselves to Washington.

During this nation-wide celebration under the able guidance of the United States George Washington Bicentennial Commission, the many brilliant facets of this diamond among men are being portrayed throughout America. It is to all the phases of his life, to Washington in all his grandeur, that this Memorial is dedicated. The instant occasion, however, calls for a consideration of Washington as a Freemason and for a review of those things in his career vital yesterday, to-day and to-morrow to our fraternity, and also to the nation of which he is the first citizen.

On the first day of September, 1752, in Fredericksburg, a town in Virginia, with less than one thousand inhabitants, a new Masonic lodge was opened. Tradition, probably but not demonstrably true, tells us that the lodge was constituted by authority of Thomas Oxnard of Boston, who, from March 6, 1743-4, until his death ten years later, was "Provincial Grand Master of North America" by virtue of a commission from John, Lord Ward, Baron of Birmingham, and Grand Master of Masons in England.

The small group composing this lodge were friends of the maturing youth, just returned from the Barbados where he had accompanied his brother Lawrence, who was in search of health—the only journey which Washington made outside of the confines of the United States. On the fourth of November, 1752, its first candidate, George Washington, was made a Mason, although at the time he was but twenty years, eight months and thirteen days of age. Two days thereafter he was appointed one of the four District Adjutants General of Virginia Militia with the rank of Major, and the following month came into possession of Mt. Vernon. He was passed Fellowcraft on March third, and raised to the sublime degree of master Mason on the fourth of August, 1753.

Although Fredericksburg was then the nearest lodge to his home in Mt. Vernon, yet with the existing methods of transportation, they were a day and a half apart. With more comfort, we can now travel by train from here to New Orleans or to Quebec in less time than Washington could travel from Mt. Vernon to Fredericksburg.

From the day of his making to the hour of his death, Washington was a loyal and zealous Mason. He attended lodge meetings at convenient opportunities, and ineradicably absorbed into his character all the good the Craft has to give. To us, his heirs, it is vastly more important that he lived the benevolent principles of our fraternity, day by day, and wrought them into his accomplishments.

Minutes of lodge meetings in those early days were seldom kept. When recorded, they were usually brief notations. Many have been lost or destroyed. Others like those of Alexandria-Washington Lodge, have suffered from the vandal hand of the autograph and souvenir collector. In spite of all lapses, there yet remain records and other documentary proofs of Washington's visits to his mother lodge and his participation in other Masonic meetings in Pennsylvania, New Jersey, New York, the District of

Columbia and Virginia. Even while burdened with the actual duties of Commander-in-Chief during the War of the Revolution, he often sought the peaceful atmosphere, comfort, amenities and inspiration of the tiled lodge. For example, we have the minutes of one meeting of American Union—a traveling military—Lodge, where Washington and sixty-seven other distinguished officers of the Revolutionary Army are recorded present. Washington's visits to an army lodge named after him were related by its then master, Captain Greenleaf, to his son, who later became Grand Master of Masons in Maine. Benjamin Russell, afterwards Grand Master of Masons in Massachusetts (1814-1816), often told that while a soldier in the Revolutionary Army, he once by accident saw a lodge of Freemasons in session in a tent. A sergeant major of one of the regiments sat on an elevated seat in the master's chair, while the Commander-in-Chief was sitting uncovered among his brethren. Charmed with the idea of the practical equality of the brotherhood, Russell applied for membership soon after his return home.

Washington would have been Grand Master of Masons in Virginia if he had not declined for two reasons—one, that as he had not then served as master of a lodge he was ineligible; and the other, that his military duties precluded added responsibilities. Thrice, at least, he was by solemn vote proposed as general grand master, an office which has never existed, but might have come into being if he had consented.

Some years after Washington became a member of the lodge in Fredericksburg—a membership which he retained throughout his life—Alexandria Lodge No. 39 was constituted in this city under the auspices of the Provincial Grand Lodge of Pennsylvania. It was natural that this lodge, composed of his friends and neighbors, and the nearest to Mt. Vernon, should seek his affiliation. Two days after Washington returned home at the close of the war, Alexandria Lodge wrote "to assure your Excellency that we as a mystical body rejoice in having a brother so near us whose pre-eminent benevolence has secured the happiness of millions." At the succeeding celebration by this Lodge of the Festival of St. John the Baptist, Washington was personally in attendance and accepted its unanimous election as an honorary member.

March 3, 1787, Alexandria Lodge No. 39, having learned that it was agreeable to the Grand Lodge of Pennsylvania for it to seek charter from the newly organized Grand Lodge of Virginia, resolved to make an application therefor and recommended the following persons as officers under the charter:

George Washington—Master.

Robert McCrae—Deputy Master.

William Hunter, Jr.—Senior Warden.

John Allison, Jr.—Junior Warden.

The others named, together with Brother Powell, were officially requested to wait upon George Washington to ascertain whether it would be agreeable to him to be named as charter master. (Fifteen days later, Brother Hunter spent the night at Mt. Vernon and was in conference with him twice before the Lodge (October 25, 1787) sent its application forward.) On April 28, 1788, Edmund Randolph, describing himself as "Governor of the Commonwealth aforesaid (Virginia) and Grand Master of the Most Ancient and Honorable Society of Freemasons within the same," chartered Alexandria Lodge as No. 22 of the Virginia Registry. This charter, signed by Randolph, to-day hangs upon the walls of the lodge room, carrying its appointment, as master, of our "Illustrious and Well-Beloved Brother, George Washington, Esquire, late Gen-

eral and Commander-in-Chief of the forces of the United States of America."

Washington served as charter master until December 20 of the same year, when he was unanimously elected to succeed himself. During his second term, Washington was unable to devote much time to his duties as worshipful master. It was already obvious that he would be elected President. That was settled in February, 1789. The election was formally declared on April 6, and ten days later Washington left Mt. Vernon for New York to be inaugurated. On April 30, while actually master of Alexandria Lodge No. 22, he was inaugurated as the first President of the United States, the oath being administered by Robert R. Livingston, Chancellor of the State of New York and Grand Master of Masons, upon the Bible of St. John's Lodge No. 1 of New York City.

(At least eleven Masons have been Presidents of the United States. President Andrew Jackson was a past grand master. Washington is the only President who was at the same time master of his lodge.)

Perhaps the most prominent appearance of Washington as a Mason was on September 18, 1793, while President, when he marched between his successor as master of Alexandria Lodge No. 22 and the Grand Master of Maryland, pro tem, and shared in the Masonic service at the laying of the corner stone of the United States Capitol. He was clothed in a Masonic apron (embroidered by nuns at a convent in Nantes) presented to him (1782) by Brothers Watson and Cassoul, and now in possession of Alexandria-Washington Lodge. Another Masonic apron, embroidered by the hands of the Marquise de Lafayette and presented to Washington by Brother Lafayette in person (1784), is now in the possession of the Grand Lodge of Pennsylvania.

Washington's letters, written to Brothers Watson and Cassoul (1782); to Alexandria Lodge of Virginia (1783, 1784 and 1797); St. John's Lodge of North Carolina (1791); King David's Lodge of Rhode Island (1790); Prince George's Lodge of South Carolina (1791); to the Grand Lodges of South Carolina (1791), Georgia (1791), Pennsylvania (1792 and 1796), Massachusetts (1792 and 1797), and Maryland (1798), and to an anti-Mason of Fredericktown, may still be read in the original or in fully authenticated copies. These letters are filled with protestations of the value of and his loyalty to Freemasonry. Moreover, his public documents and addresses are replete with the phraseology of its ritual.

Listen to his words in a letter still preserved—"Being persuaded that a just application of the principles, on which the Masonic Fraternity is founded, must be promotive of private virtue and public prosperity, I shall always be happy to advance the interests of the Society, and to be considered by them as a deserving brother."

In youth, Washington identified himself with our ancient Craft. In maturity, he clung to it. In retirement, when he neared the end, almost forty-five years after his initiation and less than three before his death, he replied to an affectionate address from Grand Master Paul Revere and associated officers, "My attachment to the Society of which we are members will dispose me always, to contribute my best endeavors to promote the honor & interest of the Craft."

To others he wrote of the fraternity as an association "founded in justice and benevolence . . . whose principles lead to purity of morals, and are beneficial of action."

No one would contend that Washington owed his greatness of character solely to Freemasonry. His mother, his brother, his wife, his tools, his church and his other associations did their full share. Naught but prejudice,

however, would deny the influence of Freemasonry. Amazing, almost beyond belief, is the exemplification in Washington's life of the principles and teachings of our fraternity. Moreover, in no other one institution of his day could all of them be found.

This magnificent Memorial, dedicated to such an exemplar of these principles and teachings, is placed upon this conspicuous hill-top to symbolize them to all the world. Let us, therefore, as the lesson of the day, draw the parallel between the most important principles and teachings of Freemasonry and the words and acts of Washington. This we may freely do because the objects and philosophy of our international society of friends and brothers are now-a-days neither secret nor concealed. They are broadcast for the good of humanity at every opportunity. Our only remaining secrets are our means of recognition and the symbolism of our ritualistic teaching. Our lodge rooms are tiled, not so much to keep secrets hidden as to keep dissension and discord without, that there may be only concord and harmony within.

The sole dogma (i. e. arbitrary dictum) of Freemasonry is the Landmark of Belief in God. No neophyte ever has been or ever will be permitted participation in the mysteries of legitimate and recognized Freemasonry until he has solemnly asserted his trust in God. Beyond that we inquire and require nothing of sectarianism or religious belief.

Freemasonry's idea of God is universal. Each may interpret that idea in the terms of his own creed. The requirement is solely a belief in one Supreme Being whom we sometimes call the Great Architect of the Universe. Upon this, the enlightened religions of all ages have been able to agree. It is proclaimed not only in the New Testament of the Christian, but in the Pentateuch of the Hebrew, in the Koran of the Islamite, in the Avesta of the Magians of Persia, in the Book of Kings of the Chinese, in the Sutras of the Buddhist, and even in the Vedas of the Hindu.

*"Father of all! in every age,
In every clime adored,
By Saint, by Savage, and by Sage,
Jehovah, Jove, or Lord!"*

Freemasonry is religious in that it teaches monotheism; the Volume of the Sacred Law is open upon its altars whenever a lodge is in session; worship of God is ever a part of its ceremonial; and to its neophytes and Brethren alike are constantly addressed lessons of morality; yet it is not theological, nor does it attempt to take the place of the church.

To God, Washington turned in hours of adversity for aid and comfort. Picture him kneeling in the snows of Valley Forge, amidst seemingly insoluble perplexities and baffling difficulties. To God, Washington turned with thanksgiving in hours of success. Paeans of praise poured from his lips when victory came. He constantly avouched his profound conviction that the Supreme Architect of the Universe "is the beneficent author of all the good that was, that is or that will be." He declared that "it is impossible to reason without arriving at a Supreme Being."

Freemasonry was probably the greatest single influence toward establishing the doctrine of Liberty of Conscience as a maxim of our Government. Many of those who settled the Colonies came to these shores seeking the privilege of worshipping God according to their own ideas. Unfortunately, many of these groups refused to others that which they crossed the ocean to obtain for themselves. In the midst of sectarian antagonism, our fraternity's

first grand lodge was organized in 1717, by four lodges then existing within the "Bills of Mortality" of London, England. It almost immediately reached out, planting new lodges and successfully establishing systematized grand lodge control over all lodges, including those which had theretofore met "according to the old customs"; that is to say, without charter or warrant, but by the authority inherent in members of the Craft who, finding themselves together in a locality, met and worked.

In 1723, the Constitutions of this Mother Grand Lodge of the World were published. These declared "Concerning God and religion" . . . "Though in ancient Times Masons were charged in every Country to be of the Religion of that Country or Nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their particular Opinions to themselves."

These Constitutions further declared "No private Piques or Quarrels must be brought within the Door of the Lodge, far less any Quarrels about Religion, or Nations, or State Policy, we being only, as Masons, of the Catholick Religion above-mention'd; we are also of all Nations, Tongues, Kindreds, and Languages, and are resolv'd against all Politicks, as what never yet conduced to the Welfare of the Lodge, nor ever will."

Proselyting has its place in the world, but not in the halls of Masonry. Sectarian missionary spirit and its exercise have been of incalculable value to the human race. However much we should give it our support as individuals or as members of other societies, it has no place within this fraternity. In our lodge rooms, upon the single bond of belief in Deity, we may thus "conciliate true friendship" among men of every country, sect and opinion.

Washington inherited the ideal of liberty of conscience from his father in whose letters it is often manifest. Nurtured by his Masonic association, he expounded this ideal, declaring, "If I could conceive, that the General Government might ever be so administered, as to render the liberty of conscience insecure, no one would be more zealous than myself, to establish, effectual barriers against the horrors of spiritual tyranny, and every species of religious persecution. . . . The liberty enjoyed by the people of these States, of worshipping Almighty God agreeable to their conscience, is not only among the choicest of their blessings, but also of their rights."

A widely heralded and disseminated biography of George Washington, published last year, states that, in his time, Freemasonry "had already begun its campaign against Catholicism." This statement is utterly false.

No authoritative spokesman of legitimate and recognized Symbolic Freemasonry has ever engaged in a campaign against or antagonized any religion. Freemasonry never has been, is not now and never will be a party to the reviling of any faith, creed, theology, or method of worship.

The Bull of Pope Clement XII in 1738, and other later Papal Bulls and Edicts, one as recent as 1884, have scathingly denounced Freemasons and Freemasonry. Of the reasons assigned, two are based on fact; one, that Freemasonry is tolerant of all religious creeds; the other, that oaths of secrecy are demanded. All other reasons given are incorrect; so wrong, indeed, that we of the Craft wonder how it was possible that anyone could have been persuaded to proclaim or even believe them.

Freemasons are human. It is human to resent the definitive condemnation and proscription, officially proclaimed by the Roman Catholic Church, of an institution which our brethren love and revere. As a result, certain members of our Craft have replied with some asperity. The

Masonic Fraternity, however, is totally devoid of bigotry and intolerance.

Many members of the Roman Catholic Church have held Masonic membership and office. Until they were ordered out of our fraternity, one-half of the Masons in Ireland were of that faith. A Papal Nuncio, as a Freemason, laid the corner stone of the great altar of the Parisian Church of St. Sulpice (1733). Some eminent Catholics have held the highest possible office in the gift of the Craft, that of most worshipful grand master (e. g. the Duke of Norfolk, 1730-31; Anthony Brown, Viscount Montacute, 1732-33; Benedict Barnewall, Viscount Kingsland, Ireland, 1733-34; Robert Edward, Lord Petre, 1772-77). If that church sees fit to bar its members from belonging to our fraternity, it has a perfect right to do so. It is the sole judge of the qualifications of its own members. Freemasonry, however, does not bar an applicant for its degrees because he is a member of that, or of any other church. Whether or not he can be true both to his church and to the fraternity is a question the applicant's conscience must determine. Belief in his sincerity and fitness will be determined by the ballot box.

No discussion of the creed of any church is permitted within the tiled lodge room, and the attitude of Freemasonry toward any and all sects and denominations, toward any form of the honest worship of God, is not one of antagonism but of respect. It could not be better stated to-day than it was by Worshipful Brother George Washington himself in a letter (December, 1789), to the Roman Catholics of the United States in which he said, "May the members of your society in America, animated alone by the pure spirit of Christianity, and still conducting themselves as the faithful subjects of our Free Government, enjoy every temporal and spiritual felicity."

This Memorial, with its doors open to all, symbolizes a Freemasonry which welcomes and bids Godspeed to all who worship Him in spirit and in truth, by whatever name they call Him. Freemasonry, however, is unalterably and unequivocably opposed to attempts by any man or body of men, any authority civil or ecclesiastical, any organization religious or bolshevistic, to abate by one jot or tittle the right of others to their own beliefs, to their own methods of manifesting their devotion to the Deity of their consciences.

If within the power of Freemasons to prevent it, no sect, atheistic, agnostic or supremely religious, will be permitted to dominate, dictate or control civil government. Freemasonry has never attempted to do this, and would not if it had the power.

Our fraternity asks no man to carry Freemasonry as an institution into his civic life, to vote as a Mason either in the ballot box or in legislative halls, to perform executive duties as a Mason, or to adjudicate as a Mason. Freemasonry has no fear of the practices, policies or acts of any man whose character is sound. Its ambition is to aid in implanting and nurturing ideals of equality, charity, justice, morality, liberty and fraternity in the hearts and minds of men. It concerns itself with principles and not with policies. It builds character, not faction. Freemasonry will join hands not only with its friends but with its enemies—though no God-fearing, liberty-loving man should be its enemy—to establish and perpetuate in all nations where it has a foothold the spirit of this ringing message of our Brother George Washington. "I have often expressed my sentiments, that every man, conducting himself as a good citizen, and being accountable to God alone for his religious opinions, ought to be protected, in worshipping the Deity according to the dictates of his own conscience."

In the printed Trestle-boards and Monitors of Freemasonry which may now be read by all the world, it is declared that the four cardinal virtues are Temperance, Fortitude, Prudence and Justice. Is it not remarkable that John Adams, who was neither a Mason nor familiar with its ritual, but who was Washington's contemporary, Vice-President and successor, should, in his inaugural address as President, select these four words as summarizing the outstanding characteristics of the man in honor of whom we are assembled? Adams referred to his predecessor as one "who, by a long course of great actions, regulated by prudence, justice, temperance and fortitude, has merited the gratitude of his fellow citizens, commanded the highest praises of foreign nations and secured immortal glory with posterity."

The tenets of a Mason's profession are Brotherly Love, Relief and Truth.

Freemasonry's ideal of Brotherly Love is not confined to love of its own votaries. Its greatest secret is that universal peace can be attained only by the true friendship of all mankind based upon the common bond of worship of the Maker of us all. This is a secret only because the world will not learn it. Power, might, authority have been tried and have failed. Words written upon paper, no matter how formal or how ceremoniously exchanged, cannot bring abiding peace to mankind. Only Brotherly Love can attain to this millennial goal.

Washington paraphrased our ritual when he declaimed, "As the member of an infant empire, as a philanthropist by character, and, if I am allowed the expression, as a citizen of the Great Republic of Humanity at large, I cannot help turning my attention sometimes, to the Brotherhood of Man. . . . On these occasions I consider how mankind may be connected, like One Great Family, in fraternal ties."

Freemasonry teaches relief of the poor and distressed as a duty. That duty is exemplified in that none of its income inures to the benefit of any individual, but all is devoted to the improvement and promotion of the happiness of mankind. Its benevolences cannot be measured in money, but records indisputably show that organized Freemasonry in the United States spends, with little ostentation, a sum ranging from fifty thousand to seventy-five thousand dollars a day in charity and benevolence. This is not sporadic or merely in times of depression, but steadily year in and year out.

It is unnecessary here to assemble the countless instances of Washington's benevolence and charity. Let one phrase suffice from a letter to his secretary directing certain sales of property, "that I may be enabled . . . to do as much good as my resources will admit."

Need we discuss Truth, the first lesson taught in Masonry? Truth and the name of Washington are synonymous. He said that the principles of our Society are "founded in the immutable laws of truth and justice." Equally this applies to the words and deeds of him to whose memory we dedicate this structure.

Reasonable limitations forbid discussion of all the teachings of Freemasonry. Let us add but one more—the ultimate lesson of Masonic philosophy, the greatest truth which God has permitted the minds of mortals partially to comprehend—the immortality of the soul.

Washington builded his character for "that spiritual temple, that house not made with hands, eternal in the heavens." It is enough to quote from a letter to his brethren: "I sincerely pray that the Great Architect of the Universe may bless you here, and receive you hereafter into His immortal Temple." And again: "Permit me . . . to supplicate that we may all meet hereafter in that eternal temple whose builder is the Great Architect of the Universe."

The parallel is before you. More would be but cumulative.

George Washington still lives, not only in his celestial home, but here on earth. His words and deeds so projected themselves into the life of America that they still influence the minds of men and the halls of legislation. This is well for the world in which we live and in which we pray our descendants may find happiness and prosperity. The greatest nation the word has ever known is here because of Washington. The War for Independence could not have been won without him. The Constitution could not have been adopted without him. No personality of our formative days had more influence in solidifying the states into a nation and in building strength, righteousness and justice into its structure. The story of his day written as fiction would be scoffed at as too improbable. If its events had not actually happened, it would be unbelievable that one man, enmeshed in hardships and handicaps which seemed beyond endurance and insuperable, could be the hub or pivot to hold together a scattered and diverse people, could win their independence and then cement them firmly into one nation. All this was accomplished by the sheer force and persuasive power of his character.

"God left him childless that the nation might call him father." Generations yet unborn will avail themselves of his guidance and advice in the perpetuity and betterment of the United States of America.

George Washington was not great because he was a brother of our Craft. He was great because his natural abilities, willed into action, were guided and inspired by the fundamental principles which Freemasonry inculcates, and which so saturated every fiber of his being that he thought them, spoke them, and lived them. Through him and other earnest members of our Craft they have irradiated our citizenry.

Our Memorial is now dedicate. With the Prophet Isaiah, we proclaim, "It is left as a beacon upon the top of a mountain, and as an ensign upon an hill." "All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountain."

Memorial to Washington! Heed the mandate of the Masons of America!—Point ever to the sky to direct faith heavenward, hope to that place prepared for our immortal home. By thy symmetry and beauty, bid men to fashion their character according to the plans drawn by the Great Architect of the Universe upon His mundane trestle-board. By the breadth of the welcome of thy facades, thy entrances, thy halls, lead them to foregather in brotherly love. By the majesty of thy form and the purposes of thy dedication, guide the course of their lives safely past noxious perils to that harbor where lies the sure anchorage of trust in God and love of fellowmen.

Stand forth forever, a Pharos to blazon the light of Freemasonry to all the world!

Capitular Cornerstones

By MOST EXCELLENT JESSE E. AMES, Grand High Priest of Massachusetts

(Continued from Last Issue)

ROYAL ARCH DEGREE

The Maisters Word of the Operative Masons in the process of transition following 1717, became the germ of the Royal Arch Degree. From the records that are in existence, of a few of those old Operative lodges, in the case of Kilwinning to 1642 and of Edinburgh from 1599, and perhaps even more convincingly with the aid of the sixty or more old manuscripts which span the period from Halliwell (about 1388), Cooke, which Gould rates as 1410, (Dr. Oliver claims 1315 for this), Melrose, Lansdowne, York, Sloane and the rest, we follow down to the era of the Speculative Lodge, which had its inception in the formation of the four lodges, at the Goose and Gridiron in 1717.

Their existing records allude to a much earlier existence of those lodges, and in some cases specify some particular time in which some incident or occurrence took place. Those early manuscripts, or "Scoles" as they are sometimes termed, tell of King Athelstan (926) being a Mason and that his "yongest sonne for of speculatyfe he was most and be loyd well Masonrie and Maisones and he became a Maisone hymselfe." This is from the Cooke MSS., but the Halliwell MSS. also say, "Thys Craft com ynto England yn tyme of good Kynge Adelstans day, who loyd thys Craft ful wel." Buchanan MSS. also mention the same thing. Halliwell MSS. tell us of "Mayster Maison chef yn the Logge." The Cooke MSS. say — "Carolus Seclus, (Charles II-1265) of whom som men sey yt he was elete by fortune who was of ye Kynges blode Royal and was not only a Maison but also loyd and cherished other Maisones."

The allusions to the Maisters Word throughout this period and the importance with which it is treated, indicate that it was regarded as the most treasured word of all the legacies from the past. That the Operative Masons had even before the earliest date of any of these records or manuscripts, been in existence, for unknown hundreds of years, there is no reason to doubt, and much evidence in a general way, to confirm.

All history of those earlier days, depends almost entirely upon legend and tradition, in Masonry as well as other matters. There appears no reason to discredit the early origin of Operative Masonry in England and in Scotland, at least to the days of Melrose Abbey and Kilwinning, or even to Kynge Athelstan, (926).

It is evident throughout, as far back as the records go, that the Maisters Word was important and may fairly claim to be as ancient as any word, sign or token in our Masonry of the present day.

Fort—

"The first reliable account touching Masonry, historically considered, is to be found engraved in nearly obliterated characters on the walls of Melrose Abbey Church, and establishes the fact, that as early as the year 1136 this portion of the United Kingdom, dependent on master Masons imported from abroad."

(Melrose Lodge has always remained independent of grand lodge to this day.)
Hughan—

"The York Masons stoutly claim their beginning from his time (King Athelstan—926), but have no records of it. Tradition and Legend is about all that could be expected to be produced of anything that far back, but this is supported by five of the different Scoles or MSS."

(These MSS. run back to 1388 and one of them is claimed (The Cooke) by some authorities to be a rewriting of an earlier MSS. of the tenth century.)

In the Laws of England—"Ordinance of Labourers" 1349 occurs the phrase — "A penny the day," also, "Mestres Frestun Maecons." The designation Master Freestone Masons is generally accepted as the Origin of the term Free Masons.

In 1360 two laws were enacted because workmen had withdrawn from the works at the Palace of Westminster, against "Combinations, Congregations and Chapters of workers." These laws were directed against workers in the building trade only. This is the first known use of the word "Chapter" applied to a body of Masons.

Both the title "Worshipful" and "Mayster Maison" appears in the Halliwell MSS.—1388.

In 1388 the Maisters and Wardens of Guilds and Brotherhoods were required to furnish full information as to the manner and form of the Oaths, gatherings, feasts and general meetings of the Brethren.

In the Laws of 1425, this occurs,—and that all the other Maisons that come to such Chapters and Congregations, be punished by imprisonment of their Bodies and make Fine and Ransom at the Kynges Will."

In the Statutes of 1475 the "Passing of Fellow Crafts" is referred to, and it was a common expression in those Operative days, and it meant passing them as to their efficiency, from the Entered Apprentices rating.

St. Giles, Scotland—1491.

At 4 P.M. work ceased "and than to gott a recreation in the 'Common Luge' be the space of half ane hour."

Findel—

"In 1495 all Artisans and Workmen were again forbidden to use divers signs and tokens." Queen Elizabeth 1558 as quoted by Dr. Plot—

"Tis still to be feared these Chapters of Free Masons do as much mischief as before, which if one may estimate by the penalty, was anciently so great that perhaps it might be useful to examine them now." Dr. Plot—16

"Yet more improbable is it still, that Henry VI and his Council, should ever peruse or approve their charges and manners, and so confirm these right Worshipful Masters and Fellows, as they are called in the Scrole."

In the Statutes of 1648 All the building Crafts were permitted "to freely practise their Art in all the Kingdoms."

One of the few Ancient Manuscripts or "Scroles" as they were called, that bears a date, is that of 25th Dec., 1583 in the 29th yr. of Henry II. This Scrole is well preserved on Vellum and the writing is in the Court hand of that time. It contains the Ancient Charges—(so it is headed)—that were—"as agreed on at the Grand Lodge held at York at 926" (Kynge Athelstans Day). The roll is 7 feet long and five inches wide. This Scrole was purchased by the Grand Lodge of England, from Miss Siddell, a grand-daughter of the second wife of Thomas Dunckerly. On the reverse of the Scrole is a later writing of the 1st verse of the 1st Chapter of St. John, accepted as Thomas Dunckerly's handwriting,—"In the beginning was the Word, and the Word was with God, and the Word was God." Gould says,—"It may be easily surmised what use he made of the Roll as an ardent R. A. Mason."

Hughan—

"The Ritual of the Third Degree is peculiar and suggestive of its containing matter from the old body of Masonry. Sloane MSS.—3329-1640—mentions different modes of recognition, one of which was peculiar to Masters 'gripe' and another is called 'Their gripe for Fellow-Crafts.' (The 'gripes' are explained in detail). This MSS. speaks of two words—The Maisters Word, and the Maison Word. The latter is said to have been given in a certain form, which is described. In a later Ritual there were two words described as the 'Jerusalem Word' and the 'Universal Word'."

(These are of course understood by Royal Arch Masons). Gould—

"In 1649 the following divisions were designated:—First Degree—Apprentices of the Craft.

Sec. " —Freeman.

Thr. " —Householders.

Fourth " —Livery or Clothing—(called the Fellowship.)

Fifth " —Warden.

While these are specifically named as Degrees, they represent the Grade of the Workman and had no significance such as the term 'Degree' has to the Speculative Mason."

Mackey—

"The Mason Word is the only secret spoken of in the early minutes of the Scotch Lodges, but the German and English Rituals show that there were other words, and methods of recognition, which constituted the esoteric instructions of Operative Masonry."

Gould—

"The Brethren Fremen' of the Masons of Edr. in 1652, on finding that a 'Maisone journeyman' had wronged them, unanimously agreed not to give the offender work, within their liberties, for seven years, and not even then, until due submission had been made."

Mackey—in his observations on the early records of Scotch Lodges—

"In the Records of Marys Chapel (Edinburgh) another usage of the Scottish Masons in the 17th century was that of opening the Lodge with prayer. There is no record of the existence of such a usage in England, at that time. The use of prayer as an introductory ceremony has always been practised in the English Speculative Lodges."

Gould—

"These facts are of value, because they prove that the laws for the guidance of the Craft in King Athelstan's reign or later were not intended to be final, but alterable, according to the necessities of the Craft, provided always, that the spirit of the Society was preserved."

Some of the most widely quoted MSS. are "Halliwell," "Cooke," "Lansdowne," "York," "Sloane," "Kilwinning," "Melrose," "Harleian," "Aberdeen," "Buchanan," "Wilson."

Mackey—

"We are almost compelled to suppose that the institution of Masonry was introduced into Scotland, by the builders who were engaged in the erection of religious houses from the 11th to the 13th centuries."

Mackey—

"The facts therefore appear to be, that Lodges must have existed in Scotland, from the time when these edifices were being erected, and that the Free Masons who came over from the Continent to erect these edifices brought with them the Free Masonry of the Continent."

Gould—

"More than 50 of these old charges have been brought to light. No two of these MSS. are exactly alike, though there is a substantial agreement between them all, and evidently they had a common origin. It is probable that each Lodge had one of these 'Old Charges' which was read to an Apprentice on his introduction to the Craft."

Gould—

"Apart from Masonic Degrees, it is not easy to discover much that is either new, or original, in the practices of the Lodge of today. Generally speaking the Ancient Minutes offered abundant evidence, that our Modern Masonic usages are but survivals of the time honored customs of former days."

Gould—

"The Grand Lodges of Great Britain are the direct descendants by continuity and absorption of 'Antient Free Masonry'."

Gould—

"Many of the Operatives did not view the introduction of the Speculative element with favor, and at one time, the promoters and the opponents of the innovation, were divided in hostile camps. In the Lodge of Aberdeen, the majority in 1670 were actually non-operative or Speculative Masons."

Mackey—

"Operative Masonry, which flourished in the middle ages, and long after, as an association of skillful builders, who were in the possession of architectural secrets unknown to the ruder workmen of the same Craft and who were bound to each other by a Fraternal tie no longer exists. Like the 'Maisones Cathedrals' which it constructed, it has crumbled to decay."

Hughan—

"No Rituals of Degrees prior to 1720 are in existence."

(To be continued)



MAY ANNIVERSARIES DECEASED BRETHREN

Henry VI, King of England, who was initiated into Masonry in 1450, died May 21, 1471.

John Penn, a signer of the Declaration, and a delegate to the Continental Congress from North Carolina, was born near Port Royal, Caroline County, Va., May 17, 1741. Although his Masonic lodge is not known, it is stated in the proceedings of the Grand Lodge of North Carolina that he attended lodges in that state.

Sir Thomas J. Lipton, famous sportsman and merchant, was born at Glasgow, Scotland, May 10, 1850, and was a member of Lodge Scotia No. 178, of that city, being at the time of his death the oldest member on the roll.

Louis Kossuth, Hungarian patriot, and member of Cincinnati (Ohio) Lodge No. 133, addressed the Grand Lodge of Massachusetts, May 10, 1852.

Rev. Thomas S. King, Unitarian clergyman, whose statue is in National Statuary Hall at Washington, was installed as grand orator of the Grand Lodge of California on May 17, 1862, and again in 1863.

Viscount Leverhulme, senior grand warden of the Grand Mark Lodge of England, died in May, 1925.

Henry B. Stoddard, nineteenth grand master of Knights Templar, U. S. A. (1901-4), died at Bryan, Texas, May 29, 1925.

Ernest Augustus, Duke of Cumberland, was initiated at a special meeting held in the house of the Earl of Moira, acting grand master, at London, May 11, 1796.

George Clinton, fourth Vice-President, and Governor of New York, represented Warren Lodge No. 17, New York City, at the Grand Stewards Lodge in New York, May 28, 1800.

Zebulon B. Vance, whose statue appears in National Statuary Hall at Washington, was born near Asheville, N. C., May 13, 1830. He served as colonel in the Confederate Army, was Governor of North Carolina for three terms, U. S. Senator from that state (1879-94), and an affiliated member of Phalanx Lodge No. 31, Charlotte.

Dr. George C. F. Butte, Vice-Governor and Secretary of Public Instruction of the Philippine Islands, was born at San Francisco, Cal., May 9, 1877, and on May 11, 1915, affiliated with the Austin (Texas) Scottish Rite Bodies.

Albert Gallatin Mackey, secretary general of the Southern Supreme Council

Rochester (Minn.) Lodge No. 21, May 3, 1880.

Irving Berlin, composer of popular music, was born in Russia, May 11, 1888, and is a member of Munn Lodge No. 190, New York City.

George H. Dern, Governor of Utah, was made a Mason in Washatch Lodge No. 1, Salt Lake City, May 7, 1897, serving as grand master of the Grand Lodge in 1913.

Ben S. Paulen, former Governor of Kansas, and past grand master of that state, received the thirty-second degree at Wichita, May 26, 1898.

Julius L. Meier, Governor of Oregon, became a Mason in Harmony Lodge No. 12, Portland, May 12, 1902.

George White, Governor of Ohio, became a member of American Union Lodge No. 1, Marietta, May 10, 1915.

Henry L. Stevens, Jr., National Commander of the American Legion, was made a Mason in Warsaw (N. C.) Lodge No. 522, May 13, 1918.

George B. Dolliver, Past Grand Master of Michigan, became a member of Saladin Shrine Temple, Grand Rapids, May 6, 1921.

Charles Wakefield Cadman, noted composer, received the thirty-second degree in Los Angeles, Cal., May 26, 1923.

The Duke of York, second son of King George V, was installed a Knight Templar in St. George's Preceptory No. 6, London, by Lord Ampthill, on May 15, 1930.

Thomas T. Connally, U. S. Senator from Texas, received the thirty-second degree at Dallas, May 7, 1931.

CINCINNATI MASONIC LODGES TO CELEBRATE BICENTENARY

Cincinnati, O.—The Masonic lodges of Hamilton County united in one mammoth George Washington Bicentennial celebration in the Scottish Rite Auditorium there, Friday evening, April 22.

Plans included the conferring of the entered apprentice degree by the masters of lodges officiating, the allegiance to the flag by the Knights

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Templar and the "Spirit of '76" pageant by the Scottish Rite. Many of the lodges have recently held individual celebrations and other programs are contemplated by some of them between now and the closing of the celebration on Thanksgiving Day of this year.

GRAND MASTER OF WISCONSIN URGES MASONIC EDUCATION

Milwaukee, Wis.—The Grand Master of Wisconsin, William R. Graves, is giving some attention to Masonic education. He has emphasized the value of the "free-for-the-asking" service of the research committee. The utilization of the "Quiz Method of Instruction", prepared by Robert O. Jasperson, junior grand warden, and giving new members something to do is an excellent way to quicken and sustain interest, the grand master said. He cited as example lodges where masters have divided their members into study groups in which questions to be answered were assigned in open lodge. Since this plan of education was introduced, attendance has materially increased, it was stated.

JOHN SULLIVAN, G. M., N. H.
Supplementing the reference made in a recent issue of the CRAFTSMAN to some illustrious Revolutionary Freemasons, Brother Harry W. Gilchrist, who is secretary of Chocorua Lodge No. 83, at Meredith, New Hampshire, which town is familiarly known to thousands as "the key to the White Mountains", writes:

Dear MR. EDITOR:
I would call to your attention the fact that New Hampshire's first Grand Master of Masons, Gen. John Sullivan, was the leader of the *first armed* resistance to Great Britain, when with a party of men from the neighborhood of Exeter, N. H., he captured a British fort at Portsmouth, N. H., in December, 1774. The fort was defended by only a handful of men, and was taken without firing a shot. A quantity of powder was seized, hidden under pul-

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pits, in churches, and other places in Exeter and other towns, and was later used against the British in the battle at Bunker Hill. Gen. Sullivan afterward rendered distinguished services at various times and in several places during the war, the details of which are easily obtainable. He was a delegate to Congress in 1780, and was president of New Hampshire, 1786-89."

No one at all familiar with the sterling qualities of the men of the gloriously beautiful Granite State can doubt that they and their ancestors were and ever will be in the forefront of any advance against the enemies of liberty and justice. Like the granite for which the State is named, these sturdy figures stand out like a beacon to those of the metropolitan maelstrom in the medley of events disturbing the peace of mind of all men. New Hampshire has reason to be proud of her sons who have left an indelible mark on the records of America.

DRURY LANE ENGLISH HISTORIC THEATRICAL LODGE

London, Eng.—The historic playhouse of Drury Lane, memorable for "the best and most cherished traditions of the English stage of the last and present generations," is, according to a well-known English Masonic journal,

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Inspired by an incident which occurred when conducting a concert tour in Norway, "Sir Augustus Harris, the famous actor and impresario, and afterwards manager of Drury Lane," initiated the movement which led directly to the founding of Drury Lane Masonic Lodge in 1886. The original founders were the Earl of Londesborough, Augustus Harris, Sir John Gorst, Henry Neville, A. M. Broadley, Charles Warren, Thomas Thorne, Henry Pettitt, R. Caton Woodville (the popular painter), Lt. Col. Herbert Horatio Kitchener (afterwards Lord Kitchener), J. S. Fleming, Adm. Sir Edward Inglefield and J. H. Clydes.

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**SCOTTISH LODGES IN EGYPT,
PALESTINE AND SYRIA**

Washington, D. C.—Reports of the lodges which work under the Scottish constitution in Syria, Egypt and Palestine show that a high standard is being maintained in teaching the initiates the lessons in Freemasonry. They are not rushed through the degrees. On the contrary, time is given them to assimilate the meaning of each degree by carefully prepared lectures.

Freemasonry in these countries is doing what other institutions have been unable to do. Of their own free will, men of the most hostile elements—religious and racial—work in the Masonic lodges in harmony.

There is no life so humble that, if it be true and genuinely human and obedient to God, it may not hope to shed some of His light. There is no life so meager that the greatest and wisest of us can afford to despise it. We cannot know at what moment it may flash forth with the life of God.
—Phillips Brooks.

Where to conform and where not to conform becomes one of the nicest problems of individual character.

—Henry Suzzallo.

MASONIC BRIEFS

The Duke of Connaught was re-elected Grand Master of the United Grand Lodge of England for the ensuing year, at a recent communication of that body. He has held this office for 30 years or more.

The aggregate membership of the Masonic lodges of Dutch East India, which work under the jurisdiction of the Grand Orient of The Netherlands, is 1,363. Of this number 46 are native Masons.

Benjamin Fletcher, who died recently at Bridgeport, Conn., at age 94, helped to build the *Monitor*, which engaged and defeated the *Merrimac* during the Civil War. Mr. Fletcher

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A number of years ago Des Moines Lodge No. 245, of Des Moines, Iowa, raised R. A. Ellington and his four sons to the degree of Master Mason. To-day, the father and three of his sons, A. C., F. E., and Osborn Ellington, take active part in the third degree work.

On April 22, 1932, at 7:30 p. m., more than 600 Masonic lodges throughout the State of Ohio met simultaneously, each with an outstanding speaker to address the assembly. Thus the Ohio Masons united in paying tribute to George Washington.

The 175th anniversary of the founding of the National Grand Lodge, which became the Grand Orient of The Netherlands, was celebrated at The Hague on December 19, 1931. Queen Wilhelmina was presented with a copy of the publication issued on this occasion, in costly binding.

Because of the general hard times in Japan, E. W. Frazer, 33°, deputy for the supreme council of the Scottish Rite, Southern Jurisdiction, in that country, has organized a General Masonic Charity Fund for the needy Masons of the English, Scotch and American constitutions. P. H. McKay will be co-trustee of the funds with Mr. Frazer. The latter reports much activity and renewed interest in the work of the Order in Japan.

On April 22, 1932, the Earl of Harewood, who was the first great constable in 1928, was installed as pro grand master of the United Religious and Military Orders of the Temple and of St. John of Jerusalem, Palestine, Rhodes, and Malta, in England, and Wales, and the dependencies of the British Government, by the action of the Duke of Connaught, Grand Master Templar. The Earl of Harewood will succeed the late Maj.-Gen. T. C. Pleydell Calley.

The secretary of Lodge No. 1703, England, calls attention to the length of services of the following members of that lodge: F. M. Green has just been elected organist for the forty-second consecutive year, during the whole of which time he has missed only four communications. Stephen Smith, who retired in 1924, had tiled the lodge for 46 years, not missing a single lodge meeting. Both of these brethren are still valuable members of the lodge.

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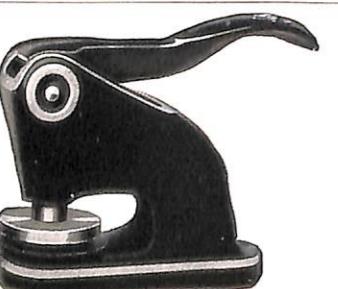
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WIDOW OF MASON MAKES A GENEROUS BEQUEST

London, Eng.—According to *The Freemason's Chronicle* for March 19, J. H. Keene, who was treasurer of Insurant Lodge No. 3733, from its consecration to his death, left an estate the probate value, of which was over a million dollars. His widow requested that £100,000 be set aside for charitable purposes. This bequest includes £4,000 to the Freemasons' Hospital and £2,000 each to the three Royal Masonic institutions.

FESTIVAL OF MASONIC INSTITUTION FOR GIRLS

London, Eng.—The Royal Masonic Institution for Girls will hold its 144th Anniversary Festival at the Royal Albert Hall on Thursday, May 5, 1932. The occasion will be under the presidency of the Earl of Harewood, Provincial Grand Master for West Yorkshire.

There are 1,300 girls now receiving benefits of the institution with a large waiting list. Over £100,000 is still required to cover the cost of the undertaking for the forthcoming year, which includes the completion of new school buildings and equipment.

SIR WALTER SCOTT AND GOETHE MASON

Though many references are made to the literary attainments of Goethe and much has been written about him, but few have spoken of his earnest devotion to Freemasonry and the fact that his writings are full of allusion to the fraternity.

Goethe petitioned Lodge Amalia, at Weimar, in January, 1780, and was initiated in the lodge June 23, of that year. He was passed to the second degree a year later and raised to the third degree in March, 1782.

In an address delivered before Lodge Amalia, nearly 40 years later, he said: "Not only do all advantages of social rank, position, age, wealth, talents disappear in our union and lose themselves in fraternal unity, but individuality also must recede. Everything fits into its proper place and looks forward with self-sacrifice to the suggestions of the master of the chair."

"No title is heard, the marks of distinction found necessary among men in ordinary life have disappeared; nothing is touch upon which ordinarily lies nearest to man, the things which he most likes to hear and talk about; nothing is said of his ancestry, but every one is content in worthy society to yield up everything peculiar to himself for the sake of the higher universal purposes."

[May, 1932]

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Sir Walter Scott was initiated, passed and raised in Lodge of St. David No. 36, Edinburgh, March 2, 1801. Each year on this date the members of the lodge celebrate the event.

Many members of the Scott family were earnest Masons. Sir Walter Scott's father was initiated in Lodge of St. David No. 36, January 4, 1754, and 13 years later became a member of Lodge Canongate Kilwinning, Edinburgh, of which Robert Burns was inaugurated Poet Laureate in 1787. Sir Walter Scott's uncle, Capt. Robert Scott, was initiated in Lodge Canongate Kilwinning, in March, 1786. Charles Darwin's father, Erasmus Darwin, naturalist and poet, was initiated in Lodge Canongate Kilwinning about the same time. Sir Walter Scott's son was initiated in that lodge November 30, 1826.

DUKE OF CONNAUGHT IS 82 ENGLISH CORRESPONDENCE

London, April 30. — The Duke of Connaught, former Governor General of South Africa, celebrated his eighty-second birthday May 1. He is in excellent health, and returned to London from the Riviera last week. He spent part of his winter holiday on the South Coast, following the appeal to Britons last autumn to spend as much as possible at him, having in former years spent the entire winter on the Riviera.

On May 19, the Duke will lay the dedication stone of the new Freemasons' Hospital at Ravenscourt, throwing an electric switch at the Olympia, where there will be a great gathering of Freemasons. Eleven thousand members of the order will attend, including the Prince of Wales, Provincial Grand Master for Surrey; the Duke of York, Provincial Grand Master for Middlesex; Prince Arthur of Connaught, Provincial Grand Master for Berkshire, and Prince George, Grand Master of the Royal Navy Lodge.

ASCENSION DAY MESSAGE OF THE GRAND MASTER, KNIGHTS TEMPLAR, U. S. A.

Quite aside from its theological interpretation, Ascension Day brings a vital significance to us as Masons and Knights Templar.

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service, altruism, idealism, Christlikeness. He who builds on these sure foundation stones shall never know loss.

Ascension Day also calls us to lift ourselves above the murk of earth with its discouragement, cynicism and despair, and rise into the higher realms of confidence, earnest achievement and good will. We are not creatures of the dirt, we belong to a higher plane. Every Knight Templar may well offer up the beautiful prayer of Masonic initiation: endue us with a competency of Divine Wisdom, that by the influence of the pure principles of Freemasonry we may the better be enabled to display the beauty of holiness, to the honor of Thy Holy Name. This is the true Ascension.

PERRY WINSLOW WEIDNER,
M. E. Grand Master, Knights Templar,
Grand Encampment, U. S. A.

YESTERDAY—TO-DAY—
TOMORROW

By C. L. REASONER, San Diego

Early yesterday, before modern Masonry was born, guilds of workmen swarmed over Europe and Great Britain building bridges, towers, castles and cathedrals. They held among themselves the secrets of the various departments of structural building and ornamentation.

Those who were "fellows", learning the secrets, and "apprentices", who were serving and learning the trade. They built for strength, beauty, and permanence. Some of their labors stand to-day as monuments to the honesty and fidelity with which they produced those "poems in stone." They knew much about geometry, chemistry, and geology. The old secrets of ancient bodies of mystics, alchemists, Rosicrucians and astronomers were handed from one generation to another by tradition or from mouth to ear. So, to know if a "fellow" was to be trusted with secrets, he must first be tried, and his word and work tested.

Many years, and faithfully each man worked, for wages and future advancement. Each successful guild-member studied to perfect his mind as well as his manual pursuits. His mental accretions were as necessary as his skill with his hands. These old trades-unions, practiced secrecy, fraternalism, and relief. Their strength and power depended upon the high mentality of the masters or overseers.

Late yesterday, these guilds accepted as members some of the cultured gentry who were students, philosophers, skilled artisans who perhaps knew how, but who did very little actual work. The mental average of the masters was thus

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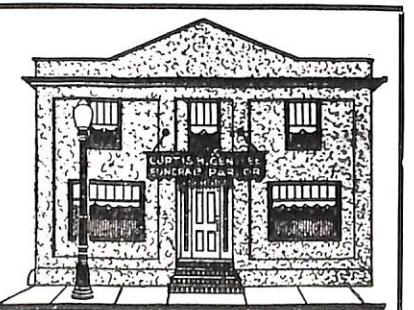
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maintained or perhaps increased. These non-operatives were advisers, counselors, and teachers. They brought into an operative art, all that science and speculation had to offer; after a while the number of non-operative members overshadowed the workmen, or perhaps were better educated than the rank and file, and gradually changed the guilds into speculative lodges, retaining as symbols, the tools, legends and traditions which had been used for centuries. Either the art of the ancient builders was lost, or the demand for their services was no longer sought. Thus it was that Speculative Masonry became the natural heir-at-law of its decadent parent, the operative guilds.

The founders of modern Masonry were men of many walks in life, yet all were of the cultured or intellectual class, and brought to the new institution the accumulated wisdom of their age, adding here and there, as newer lights became identified with the fraternity, all the symbols, allegories, and legends which we use to-day. Changes in ritual, law and degrees were frequent and rapid in the first score of years following the formation of the first Grand Lodge in 1717. The membership in these first lodges were never large, but the work was characterized by the personnel of their members and the enlightenment which the new members brought.

From England to the Continent and the Colonies the Masons were men ranking high in their communities. The membership contained teachers, preachers, generals, artisans, students and those who were mentally able to carry on in any crisis. They were thinkers.

To-day—is the mental caliber of the average lodge above or below par? Do our lodges hold as members the intellectual elite of our community? We have temples, bank accounts, fine furniture, a wonderful organization spending enormous sums for charity and institutions. Ritual—letter perfect. Officers—chosen by favoritism not merit. Members—many new ones, but few that add any impetus to finding out about the lights, jewels, ornaments, or legends.

Have the ancient ideals been cast aside? Once Masonry meant Mentality, Morality, Enlightenment. To-day it is just another order with so many side issues, other degrees, "sponge" orders, which absorb men and time, that the blue lodge scarcely has enough members present to confer the degrees, although the roster may show two or three hundred or even thousands—all interested somewhere else.

What about tomorrow? Shall we continue to grow in numbers, to the

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detriment of the true purpose for which these old, old, truths were handed to us? Why not strengthen our lodge, or Grand Lodge, our institution, by instilling a little more learning? Why not choose more carefully among those seeking admission? We have much to give them, can they bring anything to us? Are the requirements for entrance too low? Shall we raise the dues, the fees, or the mental standard?

Shall we demand sterner tests before admitting or advancing our initiates? In many countries outside America an initiate gets one degree a year, he learns about one before progressing to another. He earns his promotion. Our officers who know the ritual should be able to explain it, in part or as a whole, and should hold meetings for that purpose.

Temples cost too much to be used only as degree-mills and for social gatherings.

Tomorrow, only those should be admitted who can and who will appreciate the sacredness of what Masonry holds for them—the accumulated wisdom of all ages, teaching the purpose of life, and how to acquire the most out of it in preparing for admission into "that celestial Lodge above." An old philosopher once said, "The purpose of life is preparation for death." Only those should be admitted who can and will assume the heavy responsibility of hunting out Truth and carrying her banner forward against ignorance, selfishness, and bigotry.

Only those should be admitted who can appreciate what fraternalism really means. "Who are my brethren?—Those who do the will of my Father," said one Master. Tomorrow, the Mason who joins should be willing to align himself with the illustrious Heroes, the enlightened Mystics, and studious Philosophers of the past, who carried a heavy burden and passed it down to us; heavy, because so many shirk their duties; sacred, because of its Truth and usefulness; unknown, because we refuse to enlighten ourselves or listen to those who would cheerfully give us aid.

The Masons of tomorrow must be taught the great lesson of Fraternalism, of brotherhood. The brotherhood of those thinkers and teachers who have realized and told us that all men are made in the same mold or image, and differ in degree only, degree of intelligence, of morality, of evolution, but brothers nevertheless. The body is not the man, for the intelligence, the Divine spark can function when parts, many parts of the body are gone or useless. The body is not man, yellow, brown, white, or red, for the color pigment is only skin deep, and like Kipling's

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"Judy O'Grady and the Colonel's lady who are sisters under the skin," so all men are brothers of "one sweet mother" and the moral, intelligent, father-spark which gives each body life. The body is not the man, for bodies are taught to act as if they were American, French, English, German, African, Hindu, Persian, or some other nation, but morality—Masonry, is not material, not of the body, not white, yellow, or black, neither is it the heritage of any nation or family. Masonry's teachings and endeavors are as universal as the vital air and life-giving sunshine, for all men, everywhere, in every age, and in every clime. Blue Masonry, true Masonry, teaches the universality of brotherhood, for "Masonry is Morality in action", said Brother Clegg. Masonry means work, and the Mason of tomorrow must be one willing to work for the ideals of universal brotherhood which is taught to him early in his home blue lodge. "The rich and poor, the high and low, who as created by one Almighty Parent and inhabitants of the same planet are to aid, protect, and support each other."

Yesterday, the Speculative Masons were few, but intelligent and sincere. To-day, there are many, but non-interested, and unenlightened. Tomorrow—a vision of hope—a vision which may become a reality, if each candidate, each Mason, each lodge, will only truthfully, earnestly, sincerely, seek Light—More Light—Further Light.

NEW PROOF OF BIBLE STORY
Exodus Problems Explained—MOSES
IN EGYPT—GREAT TEMPLE IN THE
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New light on the wanderings of the Israelites in the wilderness of Sinai has been thrown by Professor John Garstang's discovery that the exodus of the Israelites from Egypt took place in the year 1447 B. C.

Sir Charles Marston told the public recently that this new date had now been confirmed by Professor Percy Newberry, and that it clarified the significance of other archaeological discoveries which were not fully understood.

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and also explained several problems of the Old Testament narrative.

"It now seems clear," Sir Charles said, "that the Book of Exodus must have been written by contemporary writers, and also that when Moses led the Israelites to Sinai he was treading familiar ground."

"When Sir Flinders Petrie made a series of excavations in the Siniatic Peninsula, he found that from the dawn of their history the Egyptians had sent periodic expeditions to work the turquoise mines there.

"Conclusive evidence was found during the excavations that the mines had been worked by a Semitic race, and one point suggested by the new dating is that the Israelites themselves may have worked there during their captivity. It must be remembered, however, that there were other Semites as well as the Hebrews.

"Nearby was found the wonderful Semitic temple of the goddess Serabit. Pharaohs of many dynasties had contributed to the building of this great Semitic sanctuary, but by far the most prominent of them all was Queen Hatshepsut, whose name is always associated with that of her nephew, Thotmes III.

"The revised chronology necessitated by the discoveries at Jericho suggests that Hatshepsut was the princess who found the baby Moses in the bullrushes of the Nile, so that the connection with the Sinai temple becomes of startling significance.

"Moses was the favorite of Hatshepsut, who for 13 years, was the virtual ruler of Egypt. He would almost certainly have visited the mine on the Queen's behalf, and as a Semite he would be well acquainted with the worship of the sanctuary. It seems probable, too, that he may well have influenced Hatshepsut to extend and beau-

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"Sir Flinders Petrie proved that the whole system of worship at this temple was not Egyptian at all, but closely resembled the worship of the Israelites, as exemplified, first, by the *tabernacle in the wilderness*, and, later, by the *temple in Jerusalem*.

"There was the same elaborate system of ablutions, and the immense accumulations of ashes found on the site testified to the vast number of sacrifices that had taken place."

Worship of Serabit

"Study of the Temple of Serabit, with its many statuettes and tablets engraved on the rocks in Semitic characters, leads us to the positive conclusion that the lapses of Israel from Monotheism, which took place from time to time, were a reversion to the more heathen type of worship of Serabit.

"Even more important, it affords definite evidence that a system of writing was in general use amongst those who worked in the mines at the very time of the exodus.

"The principal obstacle to the acceptance of the Old Testament narrative as being written by contemporaries was the alleged inability of the Israelites to have written records at the time of Moses. The Egyptians were then using hieroglyphics and the Babylonians cuneiform characters, so that earlier books of the Bible have been ascribed to a much later date.

"The definite fixing of the date of the Exodus, however, makes it clear that the Israelites could write, and thus affords valuable evidence to support the belief that the earlier books of the Bible are by contemporary writers."

THOUSAND MASONS ATTEND

Albert Pike Hall, of the Scottish Rite Temple, of Tacoma, Wash., was recently the scene of an exemplification of the third degree in the presence of 1,000 or more Masons. The work was under the auspices of Evergreen Lodge No. 51, F. & A. M., also of that city.

The first part of the degree was conferred by Masons of the thirty-third degree, with James McCormack, past grand master of the Grand Lodge of Washington, acting as master. Walter J. Thompson, who has just celebrated his sixtieth year as a Mason, acted as junior warden.

The second part of the degree was conferred by the Divan, Past Potentates and other members of Afifi Shrine Temple, with Harry R. Callow, present Potentate of Afifi Temple, acting as master. Mr. Callow, who is past master of Elma Lodge No. 65, Elma, Wash., delivered the lecture.

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A number of distinguished Masons from the southwest part of the state were present.

A MASON FOR 66 YEARS
Seth H. Plummer, thirty-second degree Mason of Omaha, Neb., became a master Mason 66 years ago. Mr. Plummer is active in consistory work, and was one of the registrars at the recent Scottish Rite Reunion.

ARMY OFFICERS WORK
At a special communication of West Gate Lodge No. 623, of Columbus, O., Monday, March 21, 1932, the National Sojourners from Columbus Chapter No. 10, conferred the master Mason degree on a candidate. Approximately 40 sojourners were present, among whom were three colonels, five lieutenant colonels, five majors, eight captains, six first lieutenants, one second lieutenant, two warrant officers and five sergeants.

Following the work the master called upon Maj. S. J. Randall to act as spokesman, and to introduce his fellow officers. It appeared that Major Randall is a charter member and one of the 25 founders of West Gate Lodge No. 623, and served as its first senior deacon, which he gave up to become active in army life.

RECORDS OF WASHINGTON'S
In connection with the dedication of the George Washington Masonic Memorial, in Alexandria, Va., on May 12, C. Page Waller, secretary of Alexandria-Washington Lodge No. 22, examined some of its old records. They disclose the fact that the present building occupied by the lodge was dedicated on February 23, 1874. At that dedication William H. Lambert, Grand Master of Masons in Virginia, presided and the orator of the occasion was Gen. Albert Pike, who was then Grand Commander of the Southern Jurisdiction of the Scottish Rite. General Pike was a resident of Alexandria, his home at that time being the residence at the northeast corner of Cameron and St. Asaph Streets.

The present lodge building was built after the fire which destroyed the market house and lodge rooms in 1871. The old lodge room, which had been built three-quarters of a century previous and which had been the scene of many historical Masonic events, the principal of which was the installation of General Washington as a Master of the lodge in 1788, stood a few feet east of the present lodge room. In the fire many of the valuable reliques of the lodge were lost, but the charter, trowel, clock, chair and many pictures were saved.

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Pedestrian: "Yes."

Tramp: "Good! Let a poor fellow have a dime then, won't you?"
Pedestrian: "Where's your half dollar?"

Tramp: "Haven't got one, but everybody I asked for help said they didn't have no change, so I thought if you had change for a half, I could get a dime out of it."

Country Constable: "Pardon, miss, but swimming is not allowed in this lake."

City Flapper: "Why didn't you tell me before I undressed?"
Constable: "Well, there ain't no law against undressin'."

The man was in the hospital after his first serious attempt to knock a train off the tracks.

"I fear I can be of very little assistance to you," he was comfortably assured by the doctor, "I'm a veterinary surgeon."

"Ah," exclaimed the victim, "you're just the man for my case. I was a jackass for attempting to cross the track ahead of that train."

The Colonel touring Europe on his leave of absence, did not forget the one he left behind. His son received a card from Sparta saying: "This is the cliff from which the Spartans used to throw their defective children. Wish you were here.—Dad."

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THE HINT

They were sitting in Battery Park, glancing across the bay at the beautiful statue of the Goddess of Liberty.

"I wonder," said he, "why they have the light so small."

"Perhaps," replied Miss Uptodate, "the smaller the light, the greater the liberty."

Dad: "Look here, my dear, I don't mind your sitting up late with that young man of yours, but I do object to him walking off with my morning papers!"

Two little urchins stood with their noses pressed against a barber shop window.

"Gee, Mickey, look at that one!" said one, pointing to a barber wielding a singeing taper. "He's lookin' for 'em with a light!"

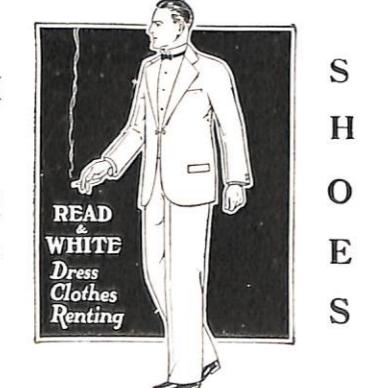
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